THE PACIFIC

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A BLESSING.

Not to the man of dollars,
Not to the man of deeds,
Not unto craft and cunning,
Not unto human creeds,
Not to the one whose passion
Is for the world's renown,
Not in the form of fashion
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good;
Unto the one whose storehouse
Yieldeth the hungry food;
Unto the one who labors
Fearless of foe or frown;
Unto to the kindly hearted,
Cometh a blessing down.

—Mary Frances Tucker.

THE PACIFIC

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CALIFORNIA'S INDIANS.

It is a story of shameful treatment of the Indians of California which the Rev. Dr. Spining is telling to California audiences these days, speaking sometimes several times a day, so deeply is he stirred by the wrongs of these red men who once had undisputed possession of our fertile sunlit valleys and hills. He told the story thrillingly to the Congregational ministers of San Francisco and vicinity last Monday, and as a consequence pulpits near and far will be opened up to him so that his eloquent plea for the suffering people may bear more fruitage. Dr. Spining has spent not a little time during his eventful life in investigations among the various Indian tribes of our country, as a representative both of the United States government and of missionary societies, and he states that he never came up against such an Indian problem as he has found in California, pushing his way far up into our mountain canyons and into every recess and corner into which these people have been driven. Since those early mission days when there were 210,000 Indians in California, it has been a relentless process of eviction until today there are left not more than 17,500, and this remnant largely are found in localities crossing which a jack-rabbit would need a knapsack and canteen and in which a goat would in despair butt its brains out on the rocks. Driven into the holes and corners of our great state the schools generally are closed against them; and they are largely without religious ministration and instruction. I never heard that story before were in substance the words which fell from their lips again and again as Dr. Spining searched them out in their far-away recesses, and told them as he studied their condition the story of the Christ. Won't you send some some one to tell us about it? was the plea. Seven times one man had his land taken from him by unscrupulous white men. Without schools, without churches, without physicians and hospitals, often hungry and cold, the mortality has been frightful, and today only fragments remain here and there over the state. They trusted us, they trusted our Government; and they have been deceived, says Dr. Spining. Agreements with them which they were led to believe would become the law of the land were filed away in old pigeon holes, never again to see the light of day, and lands that ought to be theirs today were stolen from them from time to time.

And now the plan is to gather up these neglected suffering people and scatter them here and there throughout the state on small tracts of ground put inalienably into their individual possession, and there to so train them that they shall gradually fit into our civilization as workers and so have some honorable and assured part in the future of the state.

Let the good work go on, so that it can no longer be said that "the Indians chance of heaven is less since the white came to the state;" nor said for long that the Indians chance on earth is not equal to the white man's chance.

FRESNO PROFOUNDLY STIRRED BY DR. TORREY MEETINGS.

Unquestionably Dr. Torrey has made a profound impression upon all classes of people in Fresno. There may not be any large ingathering of converts, but righteouness will prevail more after his departure than it did before his coming. Sunday night there was a meeting for men, attended by something like 3,000 persons. In opening the meeting a Fresno pastor said:

"Some men are so built they can't stand to have their pet corns interfered with. They can't stand to have their pet sins disturbed. I want to submit to you the question, Is it doing the fair thing to have a man who has come to our city to do us good, to preach righteousness, to cleanse the morals of our city, is it doing right to talk against him because he hits us somewhere? Who of us have not been hit? I pity the community that wont stand for the gospel of Christ. I have been asked by some of my people to have the men express themselves on this question. I put to you the question, Is it fair? All of you who are ready to stand by Mr. Torrey in his effort to bring to this city and community a blessing, and to cleanse the community with the preaching of righteousness, stand on your feet." The Fresno Republican says in its report: "And 3,000 men went on their feet with amens and applause. The enthusiasm ran high, and the evidence was overwhelming that Dr. Torrey has the crowd with him."

When Dr. Torrey arose to give the sermon that night he remarked, Don't be too hard on the critics. They lend spice to the situation."

We are informed by Bishop Bell, who was present that evening, that about fifty men made confession of Christ at that time.

A remarkable scene during the course of the meetings was at the children's meeting last Friday afternoon.

After the sermon, which was especially for children, Dr. Torrey gave the invitation. A Fresno paper describes what followed:

"The entire platform had been reserved and as the children came forward, the girls were sent to his left and the boys to his right. At first few came. Gradually the number increased and soon they came so fast that the evangelist could hardly take them by the hand. They came from all parts of the house, and were of all sizes and ages. Three hundred and fifty names were taken and this is just the beginning. The work of every pastor in Fresno doubled yesterday afternoon. For this host of young people must be guided and developed in the Christian life. The effect on the churches and all the city is far reaching. Men and women who have been Christians of irreproachable lives testified that it was the most remarkable religious gathering they had ever witnessed. The ministers believe that every home in the city will now be moved as never before. One minister said, 'And a little child shall lead them.'"

That evening Dr. Torrey announced that 398 children had started in the Christian life, and his remark in connection was: "It lays a solemn responsibility upon the ministers, on Sunday-school teachers, and on fathers and mothers. I want you to encourage and help them."

CHRONICLE AND COMMENT.

On the day of prayer for colleges Oberlin students and members of the faculty pledged $1,500 for the support of Mr. Paul Corbin of the Shansi Mission in China—Oberlin's missionary. Oberlin has eight or ten of its graduates in the Shansi station, and a new educational organization has recently been formed, to be known as the Shansi Memorial Association. Dr. Henry Churchill King is president of the new organization, and Dean E. I. Bosworth of the Theological Seminary is chairman of the executive committee. The association will organize in Shansi, and it is intended to open a college in one of these places as soon as it is practicable. The association will be represented in the field by Albert W. Staub of the college class of 1904, who graduated from Union Theological Seminary in 1907, and the two Chinese students, C. H. Fay and H. H. Kung, who graduated from Oberlin College in 1906, and who studied as post-graduate students in Yale last year. The two last named are now in the field and Mr. Staub will go to China early in the summer. The two Chinese students, Messrs. Fay and Kung are the two brought over a few years ago by Miss Miner of the American Board, and who had such difficulty in getting admitted to the United States as to make their case forever famous in the history of Chinese Exclusion. It was months before they were allowed to depart from the coast; and when finally they inadvertently bought tickets East by way of the Canadian Pacific, and got on to British soil, they were kept several months from re-entering the United States. So fearfully and wonderfully made is our Chinese exclusion law! And yet there are Pacific coast people clamoring to have it more fearfully and more wonderfully made.

A United Brethren church of seventeen members was organized a few weeks ago in Stockton. The pastor of the new church writes to The Religious Telescope. "The outside world here is very indifferent to all religious attempts of any kind. Men are very wicked, and seem to be ruled almost entirely by the spirit of pleasure and greed. Everything is wide open on Sunday—saloons, theaters, clubs, many business places, and even some lodges hold Sunday sessions. A vast field indeed. The great need is almost appalling, but we believe preaching the pure and simple gospel to the common people will win here. It means a hard fight, but a great victory." Of an experience in fellowship the pastor writes: "The Methodist Episcopal Church, South, kindly asked us to join them in a two-weeks' revival meeting in their church, which we did, and which just closed. It resulted in only two conversions, but in the awakening and quickening of their church, and in the strengthening of our own little band for the work ahead. To show their appreciation of our work with them they planned a little surprise for us, and on last Thursday after the afternoon service, Pastor Wailes invited the writer to go with him to take some things to a 'poor woman who had a bad husband.' After loading his carriage with canned fruit and other such luxuries he stopped at 1310 East Channel street, much to the surprise of myself, who had been innocently sympathizing with the 'poor woman.' We greatly appreciated the gifts."

A correspondent writes from Rome under date of February the 8th: "Archbishop Riordan of San Francisco, who has been here for more than two months and has now started on his return to his diocese, created a very favorable impression in Vatican circles, because of his earnest religious character. The pope himself recently spoke of him as a prelate who was entitled to higher honors, and there are many here who think that he may soon be made a cardinal. The diocese of San Francisco is second only to that of New York in importance, placed as it is on the western shores of the American continent. No matter how much opposition has recently been expressed to the plan of creating another American cardinal, it is the general impression here that the pope will soon decide to make more than one of them, and it is believed that Archbishops Riordan of San Francisco, Farley of New York, and O'Connell of Boston will be selected for the high honor. If this be true, and leading prelates say that it is, America instead of one will soon have three more cardinals in recognition of its progress in the Catholic faith. Some of the Vatican prelates are foremost in urging the election of several American cardinals at once. A consistory will be held in March, and from it something surprising may be expected. It is said to be positively certain that Pius X has changed his mind regarding the representation of the American Church in the Sacred College and has fully decided to increase the number of its members from the other side of the Atlantic. One factor in the situation is that no such trouble attends the selection of American cardinals as always attends the election of European prelates to the Sacred College. The several governments of Europe practically insist that their candidates shall be chosen, so it is always a troublesome matter for the church authorities to decide on new European cardinals. But in the case of America no such condition prevails. The United States Government has never asked any favors along this line, nor is it likely ever to do so. This is one reason, it is said, why the Vatican authorities are willing that America shall soon count several more members in the Sacred College."

General Diaz is spoken of by an English paper as "the most picturesque man in Mexico." The story of the General's career glitters with genuine and stirring romance. "Diaz was originally a common soldier; but men died quickly in Mexico during the revolutionary wars, and the cleverness, tact and courageousness of Diaz enabled him to become in turn captain, colonel, general, commander-in-chief, and lastly, president, in which position he wields a greater power over Mexico than the czar over Russia or the kaiser over Germany. But he is a wise ruler, and the many reforms he has brought about have transformed Mexico from a land of chaos into one of order and prosperity. When Diaz first came into power robbery and corruption were rife. In fact, bandits kept the country in terror, and the manner in which the president dealt with them shows his astuteness. He offered them amnesty and enrollment in a specially highly-paid cavalry corps—or that for every person robbed any bandit caught should be

shot at once. Amnesty was accepted. As an illustration, by the way, of the stirring times through which Diaz has passed, it may be mentioned that his record has been summed up as fifty engagements, twice seriously wounded and three times a prisoner."

THE CHURCH AND PHYSICAL HEALING.

A writer in the Boston Transcript considers this vital question in the following manner:

"The Emmanuel movement was bound to meet with opposition, and we need not be greatly disturbed by dispatches from Philadelphia or other places where Dr. Worcester or his associate, Dr. McComb, have been disseminating the doctrine that the modern church has a message and a ministry to victims of disease and mental disorders. The natural conservatism of those who are reputed to be the 'pillars' of churches, operates in many cases as a hindrance to immediate and whole-souled acceptance of the idea. It involves, if put into application, considerable reconstruction of the old-time forms of pastoral service, and a modification of the weekly program of services. There are those in every church who think a sufficient answer to every request a pastor or rector makes for freedom to initiate a new undertaking is to say, 'We never had anything like it in our church.' Moreover, many physicians are disposed as yet to look upon this movement somewhat coldly. A number of communities in the land are oversupplied with doctors, and if the churches generally should go into the healing business, with any degree of success, certain chronic cases of nervousness that have helped to furnish a livelihood to the medical profession might cease to serve in that capacity. Of course, the commercial spirit does not dominate any large proportion of the men who practice medicine; nor has the movement progressed sufficiently to reduce perceptibly the revenue of physicians. But that aspect of the matter would emerge here and there if the movement became general among the churches. At present most physicians are in a questioning mood and disposed to say that it will take five or ten years to demonstrate whether or not the method has come to stay and to be a makeweight in the treatment of disease. That is the true scientific spirit, and the groups of physicians to whom the projectors of the movement have spoken now and then are to be credited with a desire to give it candid consideration and every fair opportunity; while, as we know, in this city two or three physicians of eminence have heartily identified themselves with it. Of course physicians who are confessed materialists are not likely to see anything in the idea.

Progress of the Movement.

"Meanwhile, the classes and the private conferences go on at Emmanuel and the rectors are besieged with invitations to go hither and thither and explain their principles and method, while their mail is day by day burdened with correspondence to the same purport. Dr. Samuel McComb will soon issue a book entitled 'Religion and Medicine; the Moral Control of Nervous Disorders.' Reports begin to come in of similar work attempted on a modest scale and in a tentative fashion at other points. Rev. L. P. Powell, rector of St. John's Church, at Northampton, Mass., and the author of a recent valuable book subjecting Christian Science in all its aspects to a searching examination, has made considerable headway in his efforts to apply the Emmanuel idea. A score or two of individuals have received personal treatment at his hands in some such way as they are interviewed, and advised and sent more cheerfully along their way by the clergymen at Emmanuel. The Unitarian pastor at Waltham is also making an attempt in the same direction, and other ministers of various denominations here and there are reading eagerly whatever is written on the subject, and while not disposed, many of them, to enter the field of direct ministration, are asking themselves how in their ordinary contact with individuals they may apply some of the ideas and principles of the movement.

The Element of Confession.

"One striking difference between this method and the old-time pastoral relation to individuals is that the clergyman adopting the Emmanuel idea receives his parishioners at his church edifice instead of going to them. Perhaps there is something in the churchly surroundings and the detachment from home cares that puts the patient in a more receptive and responsive mood; at any rate, these ministers have their office hours and their appointments just as physicians do, and in the ten, fifteen or twenty minute interviews, they study the individual case and seek to adapt their counsel to individual temperament and need. To my mind, one of the best features of the movement is that it invites and practically demands a frank and full confession of the burdens, doubts and fears resting upon the individual human spirit. It goes on the assumption that the minister is the proper person to whom one in trouble may confide his sorrows, and finds his confidence respected as the Roman Catholic priest guards the secrets entrusted to him. The very act of unburdening the soul has in itself a medicinal value; and the avoidance of glittering generalities on the part of the minister and his concrete, practicable suggestions, bring to the patient a realization of the fact that he must do something himself, and that religion plus medicine, when it is needed, will help him to do the specific thing.

Pastoral Visitations Still Desirable.

"After all, if all ministers were of the Dr. Lavendar type, it would not matter so much whether they went to see their people or their people came to see them—provided wherever or whenever they met a troubled, harrowed person that person was moved to open his or her heart to the spiritual adviser, and accept and claim from him all he had to give in the way of fatherly or fraternal advice. Probably that was the germinal idea of the pastoral call, as it used to be made and to which a spiritual significance invariably attached. The minister then went among his people, chiefly to find out the state of their souls, and not to exchange commonplaces about crops and the weather, or to pay a social call in the hope that those thus visited would return it by attending church the following Sunday. That kind of personal, definite, spiritual administration to men, women and children, has, I fancy, been replaced in many cases by a deal of perfunctory parish visitation, involving the ringing of numberless doorbells and the painstaking, methodical going about from street to street to cover the parish within six months or a year. Churches which hold their ministers down to this kind of visiting make a mistake. The minister ought to go where he is wanted and needed, because of special, physical and mental or spiritual maladies. His business is with the shut-in, the aged, the solitary, the despairing and the sinful, and not with the "ninety and nine" who need no attendance and who simply want the minister to call, so they can say to their neighbors

next door, 'Doctor So and So was here yesterday, and stayed three-quarters of an hour, and we had a lovely talk about all sorts of things, for he is a very interesting man and keeps up with the times.' A halt ought to be called on that form of ministerial servitude to existing conventions, and if the Emmanuel movement accomplishes nothing more than this, it will help make it clear that the best thing a minister can do for his people and for outsiders too, is to invite their confidences, extend to them his personal sympathy and bring home, especially to the sick of body and of spirit, the personal claims and gracious consolations of religion."

THE MESSAGE OF THE MODERN CHURCH.

A Sermon by Charles R. Brown.

"We are journeying unto the place of which the Lord said, 'I will give it you.' Come thou with us and we will do thee good." (Num. 10:29.)

We are startled when we turn back and read what the Church of Christ has said at certain periods. It used to say, "Here is the truth, finished and complete—believe this or you will be damned." When men showed hesitation they were sometimes burned at the stake for their ungodly independence. It has said, "Within this fold is salvation, outside there is none—join or be lost." It has said, touching certain rites and ceremonies and sacraments, "These are the appointed channels through which divine grace flows and there are no others—use these or you will be without God's help."

How far away it all sounds! Yet there are churches in this land as in other lands, saying all these things today with the accent of conviction and with that spirit of intolerance which is like the north wind, dry, cold, harsh. Such a church is not a modern church, it matters not whether it lives in the twelfth century or the twentieth or the fortieth. By its fixed attitude of mind touching the truth, by that spirit of exclusiveness touching those who may be allowed to think of themselves as within the favor of God, by its sense of monopoly regarding the channels through which the water of life may flow, it makes itself a mediaeval church.

What does the modern church say? It says what the text says. Here was a group of people in process of bettering their condition and their characters to the end that they might the better serve the race. They were escaping from bondage. The flight from Egypt had not accomplished this; it had simply opened the way. Fetters of ignorance, of incapacity, of immorality still hung upon their lives. They were not free; they were in process of being freed.

They were undertaking, with the leadership of the Divine Spirit to give shape to certain laws and institutions, domestic, social, industrial, civic. They wished to give concrete expression to the higher quality of life they had caught from their companionship with the Divine Spirit.

They were intent also upon a better environment for their new life. It was a life which could not be successfully achieved in the valley of the Nile under the debasing influences of Egypt nor amid the arid sands and bitter waters of the wilderness. It must find that soil, that atmosphere, that benign sky essential to its complete unfolding, in some fair land of promise.

The Children of Israel then were in process of that sublime achievement. They had not already attained neither were they already made perfect in theory or in practice—forgetting the things behind and reaching for the things ahead, they were pressing towards the mark. And while they were caught in that process their word was, 'We are journeying to the place of which the Lord said, "I will give it you. Come thou with us and we will do thee good." This, I venture to say, is the real message of the modern church, by whatever name it may be called.

First, the church has entered upon a sublime quest—"we are journeying unto a place." We have not arrived; we trust we are faced right in our essential aspirations, but we are not there. If the chorister should ask us to sing the doxology over the fact that we had attained, it would stick in all our throats like Macbeth's "Amen!" If any man should begin to pray as the Pharisee did in the temple, "Lord I thank Thee that I am not as other men are. I fast twice in the week; I give a tenth of all that I possess; I am all right in every particular"—he would not be allowed to finish his prayer. Some man in the next pew would be sure to stop him. We hunger for a higher life—that is why we are here waiting to be fed. We thirst for the Living God—we are here making a corporate effort to realize that sublime fellowship. We say by our whole bearing to everyone who comes in sight, "We are journeying unto a place."

This is our word touching the whole body of religious truth. We have not attained; we have not reached the terminus as yet on any of the great trunk lines of religious inquiry. We are scattered along at various way stations, knowing in part, seeing spiritual realities through a glass darkly, determined by the use of the part we know to press forward until we shall see face to face.

Some things are known fully—the truths of exact mathematics, two and two make four; a straight line is the shortest distance between two points. The truths of formal logic are thus known. The great moral imperatives—lying, stealing, murder and adultery are eternally wrong, while honesty, reverence, cleanliness and kindliness are forever right—are completely understood. But touching that great body of truth where the soul of man impinges on the realities of a world unseen, we are still on the march. In regard to the method and efficacy of prayer, in regard to the extent to which conscious co-operation between the finite spirit and the Infinite Spirit which is the ground of all existence may be carried, in regard to the degree to which unseen agents may be utilized for the increase and maintenance of physical health, the returns are not all in. The last word has not been and cannot be said. We are working out these problems, furnishing the raw material for increased knowledge by individual and corporate experience. This material is scrutinized and arranged by experts, to the end that we may reach a body of veritable and helpful truth. In this whole effort we look out and we look up, saying frankly: "We are journeying unto a place."

We hold the same position touching the pursuit of personal righteousness. We are feeling our way among those live wires from which the soul of man may receive moral dynamic enabling him to set his feet upon temptation and walk strongly, eyes front, in the path of duty. You have talked with men who have known the transforming power of divine grace as they know that fire burns. Some of them, sick unto death of their sinful selves, knelt down, haunted, perhaps, with an

appetite for liquor which was like a legion of devils within. They cast themselves in utter helpless abandon upon the mercy of God; they looked with a certain desperation of faith for whatever help might come from the Unseen; and they rose up to walk for years, not only in splendid sobriety, but untroubled by the evil appetite which hitherto had not left them for one waking hour. What did all that? I take a striking but not an uncommon experience—other men in similar fashion have won the mastery over other forms of evil. They too came off more than conquerors and their word was, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

We haven't begun to exhaust that moral dynamic. We have not made the ventures, the daring appeals, nor cherished the high anticipations which the presence of such a force in the moral world warrants. We have not learned how to utilize it in our homes and schools as it blends its unspeakable energy with the tender energies of little children as they come to feel the stirrings of moral responsibility, as they come to know the bite and sting of temptation, as they feel and face the mysteries of sex, as they look out at last with unveiled eyes upon a world where the devil in many a form still goes about seeking to devour. Under the leadership of such wise men as President King of Oberlin and others, we are just learning how to utilize these mysterious aids—we are indeed journeying unto a place.

We hold the same attitude regarding our organized life. The world of business where you men struggled yesterday, where you will struggle tomorrow, is a world of give and take,—especially take. We do not expect that the atmosphere of it will be that of the kindergarten or the Sunday-school. Great sections of it will remain for years to come, a football field, and for grown men whose glory it is to be strong rather than comfortable, it is better so. But it ought to be a game where men play fair, where the rules express the sense of honor and wisdom, where a feeling of joy, as each man puts forth the best he has, is encouraged, not repressed. Great sections of the modern business world have not as yet been brought up to this high level.

As Christian men we do not accept this as final, The best that is in us is at war with many features of it. There is no man here with two eyes in his head, both in front, enabling him to look forward and not backward; there is no man here whose heart is warm enough to feel the touch of the Spirit of the age and the touch of the Spirit of the ages, who does not recognize the necessity for radical change in the world of industry. "We are journeying to a place," these men say. We cannot describe it in whole; we do not attempt to lay it out in metes and bounds; we have no roadmap showing us every turn we shall make in reaching it. But under the commanding influence of the Christian ideals in the Sermon on the Mount; under the wise tuition of that Divine Spirit which is not far from any man who is ready to act with it, by the re-enforcing aid of the One who is to be King in that kingdom, we are here to follow the best we see and thus make headway toward that land of promise. We are painfully conscious that we have not arrived in our knowledge of spiritual truth, in our attainment of personal righteousness or in the reorganization of society according to the method and spirit of the Christ, but we are journeying unto the place!

In the second place we have entered upon that quest in fulfillment of a Divine purpose—"The Lord hath said, 'I will give it you.'" The difference between Israel's undertaking and the scampering off into the desert of some slaves who desired to escape from the exacting demand of their master, lay just here. Israel had a sense of mission. It lay in her best traditions that God had said, "I will make thee a great nation; I will bless thee and make thee a blessing; and in thee shall all the nations of the earth be blessed." There was a call from above, but underlying and sustaining every effort Israel put forth in accepting that summons, there was this fundamental assurance of divine help. The Lord had said, "I will give it you." They marched through the Red Sea and across the perilous desert, they stood trembling at the foot of Sinai and they made their approach to the green fields of the Jordan valley, in conscious fulfillment of a purpose conceived, cherished, urged by One mightier than they. It was this profound consciousness which lifted their expedition to the level of a moral enterprise.

"It is the will of God," the church says, touching its fundamental aims. The Lord has said, "I will give it you." We set out upon our quest for the truth and we hear a divine voice saying: "The Spirit of Truth shall lead you into all truth." We receive that divine confirmation of our attempt to know spiritual realities. We undertake the quest for personal righteousness with the same assurance sounding in our ears: "The Son of Man," the heir of every human value, the representative of all human capacity, the earnest and prophecy of all the possible content of that great word "man"—"the Son of Man is come to seek and to save, to find and to recover that which is lost." In the gift of His Son God has spoken to our highest moral aspiration, saying, "I will give it you." We set out with the same assurance touching the reorganization of social life. The Lord Himself placed upon our lips, even as the mother places pure words, true words, upon the lips of her child who is learning to talk, this noble prayer—"Thy kingdom come, Thy will be done on earth as it is in heaven." The Lord would never place upon the lips of his aspiring children an impossible prayer. In the whole undertaking we make we are conscious that we face toward the fulfillment of a divine purpose—the Lord has said, "I will give it you."

It is that sense of inevitableness springing from the feeling of co-operation with a divine purpose which sends men out upon all the hard and significant journeys into the land of splendid fulfillment. We hear many criticisms of Calvinism—as a complete system of religious belief it is practically dead and gone. It had many unlovely and some irrational features. But that which gave it strength, that deep sense of the inevitableness attaching to the divine purposes because they were His, is forever alive. It made country after country—Holland, Scotland, England, New England—strong to endure, to fight, to achieve. It furnished blood and iron for the Saracen victories around the Mediterranean, for Mohammedanism is Calvinism with some of the Christian features left out and a few shrewdly calculated appeals to the oriental temperament inserted. It made those Arabs strong when other Orientals—Hindoos and Buddhists—were sitting down depressed in the face of the pain and want of the world and were allowing other races to overrun their lands. The Moslems shouting, "It is the will of God," went forth to carry the crescent to splendid victory.

Make the content of the Divine purpose clear and pure; let the Spirit that was in Christ become the su-

preme expression of the Divine purpose, and the more essential Calvinism the better! Let the church go out, not timid and apologetic as upon some slender errand of its own devising, but strong, serene, hopeful, as building its effort into those divine purposes which stretch across the ages, binding all history into an august spiritual enterprise and the voice of the church will be heard and will be heeded! We are journeying unto a place and the Lord hath said, "I will give it you."

Finally, the church invites all hands to undertake the same journey, promising a rewarding fellowship—"Come thou with us and we will do thee good." The word is larger than appears on the surface. It is not limited to the promise that the instruction of its teachers, the inspiration of its music, the joys of wholesome acquaintance in its membership, the opportunity for the investment of ability in useful service, will be of advantage to those who come. The assurance takes in the whole range of helps, seen and unseen, human and divine. We speak on behalf of the Father of men, in the name of the Son of Man, voicing the utterance of the Eternal Spirit, the Guide and Helper of men, pledging to those who come this total helpfulness. In your quest for truth, in your aspiration for a holy life and in the sublime attempt to make the organized life an expression of intelligent goodwill, this whole system of gracious energies stands ready to labor on your behalf.

I know the defects of the church, as I am sure no one outside of it as an enemy or as indifferent to it, can know them. I have lived in the church from childhood and for almost twenty years have served it as a minister of Christ. I know its many faults, and it is for us to remedy them as effectively as we may; but where in all this world, north, south, east, west, can you find another institution holding aloft so clearly, so steadily, by utterance and by activity, the highest ideals and laboring for their realization with as much honest zeal?

It has been said that the church people are cold. Two weeks ago in Pittsburg the police raided a section of the tenderloin and seventy-six unhappy, immoral girls were taken to the prison. The Chief of Police, instead of fining them or imprisoning them for a few days and then turning them back to their evil life, appealed to the church people to offer them homes where each girl in honest fashion might earn her living and receive human sympathy in her achievement of a new life. The response was more than ample—two or three places were offered for every girl. Some of them refused to abandon the old life, but the door was standing open, and human hearts were there ready to aid in the work of recovery.

It has been said that the churches are indifferent to the needs of the working class. Four weeks ago today a band of unemployed men, under the leadership of one who is known in Boston as a demagogue, marched into Trinity Church on the Back Bay, a wealthy and aristocratic church, and interrupted the service, asking that the sermon be preached upon their needs and the offering devoted to their relief. The rector paused, listened politely to their statement, replied that the service for that day had already been arranged and the offering already pledged to another charity; but that if they would return on the following Sunday their request would be heeded. The men returned a week later to see if the minister would make good. He preached a helpful sermon on their behalf and the people placed more than a thousand dollars in the plates to be used on their behalf.

The church has a way of measuring up to the demand... It has a well-established habit of ministering to those necessities which are brought to its attention. Read the whole story, the bright pages as well as the dark ones, and you will rejoice that it has made such a splendid march in the way of fulfilling the ideals of its founder. It has not attained; it is not already made perfect, but forgetting and reaching, it presses toward the mark.

I cannot understand how any right-minded man or woman is content to stand entirely aloof from such a movement. I should think that everyone would be moved to fall in, keep step and march with the company who are thus faced. We are journeying unto a place! The Lord hath said, "I will give it you!" Come thou with us and we will do you good!

AFTER HEARING TORREY.

W. N. Burr.

To quote Henry Van Dyke: "Underneath all the diversities of individual life we may discern, not with the clearness of a portrait, but with the vague outlines of a composite photograph, the features of a **Zeitgeist**, a spirit of the time. Generations differ almost as much as the men who compose them. There is a personal equation in every age."

My mind ran to that paragraph in "The Gospel for an Age of Doubt" a few days ago, as I was skimming the week's papers. I was fresh from the Torrey meetings in Fresno. I had been listening to a man who questions nothing that he finds in the Bible, who reads it every day of his life in three languages, and who accepts it all as God's inerrant word to man. He believes in everlasting punishment "because the Bible says so." And while he does not say some things that Jonathan Edwards said, he comes so near to saying them sometimes that one feels that he and Jonathan Edwards might have lived and preached in the same generation. And the people flock in great crowds to hear him. It is true, in a general sense, as another has written: "Dr. Torrey keeps his hearers with him. They laugh at his wit and they cringe at his sarcasm; and they say 'Amen' to his exhortations; but he never loses a man."

"He is not sensational, but he preaches the old-fashioned gospel in the old-fashioned way," has been said of him; and this is true. And the men and women of this generation crowd into a great building that will hold more than three thousand people, to hear this man preach the old-fashioned gospel in the old-fashioned way!" They come twice a day, afternoon and evening, and the newspapers report that "**many** were turned away at 3 o'clock; but in the evening they were turned away by the **hundreds.** There was no available space left in the seating of the tabernacle, and as many as three hundred must have stood during the service. Then, just outside of the six hundred feet of glass front many were seen standing. They wanted to **see** what was going on, if they could not hear."

And yet it is "the old-fashioned gospel preached in the old-fashioned way" that the multitude gather to hear. And at the same time the papers that I have just been reading tell us, and do tell us almost every week, of men who are making "public announcement of the fact that they can no longer accept the dogmas of their church, believing that the Christian church is

greatly retarded in its work because it continues to hold to teachings that were adapted to the conditions of a former age. They openly question the accuracy of the Biblical narrative, and declare that the church of the future must be built around the personality of a man, not around the statements found in a book." From the inside and from the outside the church of today is being stoned for clinging to "the teachings of a former age," for not "catching the spirit of the time."

What spirit is "the spirit of the time?" Who can define the Zeitgeist of today in the religious world with any assurance of accuracy? A great many good people seem to be feeling after something new to preach, and some new way in which to preach it. But while they grope about, half blind, not quite sure what they want or where they are going to find it, preaching "glittering generalities" while they try to find firm ground for their feet to stand upon, Dr. Torrey goes about "preaching the old-fashioned gospel in the old-fashioned way," and there is not room enough for the people who come to hear him. Mr. Sunday preaches to thousands every day, and for want of room as many are turned away as hear him. "The educated and the illiterate, the capitalist and the wage-earner, seem to be equally interested in his sermons. He seems to have no theory of inspiration, but believes every syllable of the Bible to be the word of God, and therefore inerrant. He presents no particular theory of the atonement, but preaches with tremendous power that the blood of Jesus Christ can save a sinner. He denounces in the strongest terms the theory of the universal Fatherhood, and claims that no one is a child of God except those who have been born of the Spirit." And the crowds everywhere go to hear these men, Torrey and Sunday; and many believe. Through their old-fashioned preaching the Lord is adding to the church daily such as are being saved. Is the spirit of the time a spirit antagonistic to "old-fashioned preaching in the old-fashioned way."

When I look down into my own heart I cannot but say, "I like Dr. Torrey." I like to listen to a man who knows what he believes, and who receives the cannonading of his critics about as Gibralter receives peas. I like his loyalty to Jesus Christ, the Divine "Word made flesh" of John's gospel, with no flabby fussing over "the fourth gospel" as a fountain of philosophy rather than fact. I cannot rid myself of the conviction that Paul is the greatest preacher of truth the world has ever known save the Master himself, who "spake as never man spake;" and that the men whose preaching has in it most of the Pauline ring come nearer to truth than can any man, however brilliant he may be as a thinker, who would attempt to preach "any other gospel" to his fellows. I doubt if "the Christian church is greatly retarded in its work because it continues to hold to teachings that were adapted to the conditions of a former age," if the teachings of the Apostle Paul are considered as belonging in that category. There are some things that cannot be shaken, some teachings that belong to all generations, that never drop behind "the spirit of the time;" and there is the "feel" of these immutable teachings in the preaching of Torrey and Sunday that is often lacking in the preaching of the groper after some new thing.

At the same time, the Torrey preaching does not seem to cover the whole ground; or rather some notes are not sounded so clearly as they ought to be in the ears of this generation. In laying bare the heart of the whole matter, as he does, his preaching may possibly be considered as all inclusive; but one feels that something is lacking unless, while listening to Dr. Torrey, he can also sit at the feet of such a man as the Great-heart in the pulpit of the First church, Oakland, and learn of him, as he declares "there is to be a new crusade undertaken for the recovery of wide areas of Holy Land which Christ has made forever sacred by His loving interest. These holy fields are not away yonder where the Syrian stars look down—they are underneath our feet in those quarters where stand the mill, the factory, and the tenement house. They are to be recovered from the hands of those Saracens who have seized them in selfishness, and who show more regard for brute force and money power than for these moral principles and spirtual values. They are to be captured from those infidels who, by careless indifference to the well-being of others, as well as by the open rejection of Christ's commands, are trampling upon His cross. They are to be retaken from those who, by their defiance of Christian ideas, which are the traditional and legitimate ideals of American life, are become the enemies of our peace. Here in all our large cities and towns, some of these Saracens are encamped; it is imperative that a twentieth-century crusade should go boldly out against them, and it is for the Christian pulpit to furnish its full quota of competent leadership for this impending conflict."

ACORNS FROM THREE OAKS.

Alpha.

A New Kind of Temperance Meeting.

It is called a temperance assembly. It does not nestle in a kitchen or beg a place in some humble vestry of an obscure church, though humble enough to confess that if the spirit of the mightiest be not with it failure is its sure result. San Francisco Christian Science Hall, Sacramento and Scott Sts., is the place. March 17-19, 1908, are the dates. The thought of it was born in the great harmony and helpfulness of the Mt. Hermon Temperance Conference last summer. There was the sound of a going in the tops of the redwoods and He who planted the redwoods put the thought of it in the hearts of men-loving men.

It is not a prohibition party convention. The W. C. T. U. pray for it and will be welcomed in its deliberations. It is not a union labor scheme, but no body of men are more interested in it than the army of toilers. No one church enterprises it. All churches of Christ co-operate. Is it not time when half of the territory of our country is free from the domination of the saloon that the other half should face the opportunity for deliverance? No such program has ever been before a temperance convention on our coast. Judge Samuel R. Artman of Indiana has thought it worth while to come to the city which is rising from the ashes of its purifying fires into the realm of moral aspiration and hope. Twelve cities of California are to hear from him on the hope of legal deliverance from the greatest of illegal tyrannies. The intellectual magnates of the San Francisco bar tender him a banquet at the St. Francis that they may hear from him in professional frankness and fellowship what the voice of Columbia's God has spoken to him. Catholics meet Protestants in behalf of a purer citizenship. Capital and labor combine against a crime producing and fos-

tering hot-headed strikes. The ranchman who suffers from reckless fruit pickers who leave their orchard tasks and vows will meet the widows and children whom the pitiless saloons rob of their fathers and supporters. Surely here is something of a new combine in which God seems to have a hand and a heart. Happy are the patriots and citizens who listen and believe "Vox populi, vox Dei."

The promoters are too busy to tease railroads for cheap transportation or hotel keepers for light meal charges. We seek those whose hearts burn on this great matter. We want railroad managers to testify why they want sober engineers and brakemen, and special invitation is given to prison and jail wardens to testify how rum is crowding our prisons. Agnews asylum would not need enlargement if the counsels of this assembly were followed. Give it your presence and your prayers, pastor. Bring a praying and paying delegate from every church and mission in the borders of the commonwealth. California can be delivered from its thralldom when the people will.

Come, friends, from Redlands, Riverside, Pasadena and Long Beach and tell us how your beautiful towns grow without the saloon. Come, editors, of the sunny south and witness to some of your timid brethren of the north that real estate moves up, not down, where citizens' homes are rid of saloon neighborhood.

The conferences of specialists, lawyers, editors, lecturers, employers and laborers will make such a basis of intelligent speech that "words that breathe and thoughts that burn" may be expected. Where President Jordan, Charles R. Brown, Dr. E. R. Dille, Bishop Hamilton, Father Terence Caraher, Bishop Bell, Judge W. H. Waste, Editor Martin of Stockton fame and fight combine to support the old man eloquent—Erwin S. Chapman—no man who loves cogent speech and wants to move with the wave of sane reform will stay away without excetional reason.

CHRISTIAN ENDEAVOR NOTES.

Albert W. Palmer.

Topic for March 1st, "How God Leads Men." Scripture Selection, Psalm 23.

One of the most beautiful and suggestive bits of writing on this great psalm is "The Song of our Syrian Guest" by Rev. William Allen Knight, a Congregational minister in Massachusetts. It is a little book that can be read in a few minutes and is obtainable at most book stores. The reading of it early in the meeting before the roll-call is suggested.

* * *

How does God lead men? The answer of the psalm is: Like a Shepherd. This answer had a greater depth of meaning for the Hebrews who were a shepherd people than it has for us in this industrial and commercial age. Even where some of us are familiar with sheep raising, as here in California, the conditions are quite different from those which form the background of this psalm. Dr. McLean has spoken frequently since his return from Palestine of the wonderful intimacy existing between the shepherd and his sheep. The flocks are small, and the shepherds know the sheep as individuals. They lead their flocks by going before them and uttering a musical call which the sheep know and follow. Even when two flocks meet and mingle they separate almost immediately, at the call of their shepherds, without the exchange of a single sheep. How does God lead men? By going on before and calling them!

* * *

(1) God does lead men. Did not the greatness of the religious message of the Hebrews lie in these two things: the character of the God they worshipped and their sense of his nearness and leadership? Our conception of God's character is even higher since Christ came, but has there not been in recent years an obscuring of the other thing—His nearness and leadership? The time is at hand for a new emphasis on the leadership of God. If what modern science is telling us about the universe has even a glimmer of truth in it, then how splendid is the leadership of God! If there is

"One far-off divine event
To which the whole creation moves"

then it is because God is leading. God did not make the world and set it spinning and go off and leave it. He is in the world—every upward striving toward the light in plant, in animal, in man, is because of His leadership. This mysterious universe is God's flock and He is leading it like a shepherd.

* * *

(2) God leads men by calling them. The sheep in Palestine have learned to know the shepherd's call—the trouble with us men is we have not. By the beauty of the hills these spring days, by the stars in the silence of the night, by the calm of the mist and the coolness of the rain, God is calling us. By the mystery of music, the beauty of art, the sacrament of human love, God is calling us. Even out of suffering and defeat He calls to us. By Jesus in Galilee and on the way to Calvary He calls to us, and by the still small voice within. Every noble, unselfish impulse is the voice of the Shepherd. Follow it and you are following God's leading.

* * *

(3) Where does God lead men? The psalm says in green pastures and beside still waters. In general that is true. To follow God's leading is to be in tune with the universe and to be in tune with the universe is to share in the joy of its harmonies. But let no man imagine all will be sunshine even though he be following the leadership of God. The psalm speaks also of a valley of the shadow, and therein it is true to life. Poverty, outward defeat, illness and death, come even to those who follow the voice of God. Jesus knew poverty, suffering, misunderstanding. Paul suffered from a thorn in the flesh. Neither Jesus nor Paul, nor the author of the psalm denied the presence of the valley of the shadow. But this is the power of religion—the power to conquer these things. Though the thorn is not taken away, Paul finds that "My grace is sufficient for thee." Out of the Garden of Gethsemane Christ came with radiant face. In the valley of the shadow still "Thou art with me, thy rod and thy staff they comfort me." God is leading even there.

AN EDUCATIONAL CONFERENCE.

At Orloff in Paradise valley in Northern California there was established some months ago what is known as the Polytechnic Institute.

The movement commended itself highly to a committee appointed by the Northern California Association of Congregational Churches.

Next Monday the Congregational ministers of San Francisco and vicinity are to hear at length concerning

this institution from the Rev. Dr. Harwood, the founder, from Mr. Compton, an engineer, who is so much interested that he contemplates giving up a paying position to identify himself with the new work, and from the Rev. Dr. Baldwin of Palo Alto, who after thorough investigation has been giving the new educational institution all possible encouragement.

The meeting will continue from 11 until 1 o'clock, and arrangements will be made for lunch at a near-by restaurant in Berkeley, and there will be further consideration around the table.

NOTES AND PERSONALS.

Seven of the persons who united with Pilgrim Church, Pomona, at its last communion service came from churches that were established in recent years in North Dakota with home missionary aid.

The ministers of San Francisco and vicinity listened last Monday to a sermon by the Rev. O. W. Lucas on the text, "What Think Ye of Christ?" It was an able presentation of the Man of Nazareth as the Matchless Character, and as one whose nature far transcends the human.

Superintendent Maile of the Southern Association is making a determined effort to secure before the 1st of April the $12,000 needed for the home missionary work in Southern California for the current year. The middle of February $4,000 were needed to make up the required amount.

The Congregational people at Orchard Prairie, Washington, will build a church partly out of potatoes and hay. The pastor secured a carload of potatoes by subscription; also considerable hay in the same way; and these products of the soil are to go into the proposed new building—transmuted of course into money.

Professor Bissell of Pomona College has been giving some lectures on Hypnotism to the class in psychology. Student Life says concerning the second lecture: "After speaking at length of the possibilities open to hypnotism along medical and educational lines, Prof. Bissell gave some practical demonstrations, with the help of several young men, showing the remarkable results that may be obtained by the use of hypnotism."

A talk by the Rev. Dr. Alfred L. Riggs to the students of Pomona College on some phases of Indian life led Student Life, the college publication to remark: "Dr. Riggs is a man of large experience and his talk showed a broad interest and splendid optimism in the future of the American Indian." Dr. Riggs has been for many years in charge of the Training School for Indians at Santee, Nebraska.

The list of new subscribers in the First Congregational Church of Oakland has been increased from 136 to 145. This gives The Pacific 240 subscribers in that church. Responses come in from other churches encouragingly. Market Street Church, Oakland, has added five, Petaluma five to the four already sent in; Sonoma one to the twelve previously secured; Redwood three to the ten at first sent in. From Santa Rosa three were received this week, with word that there are more to follow. San Jose has sent in five; Etna four; Fields Landing five; Murphys two, and from a large number of churches have come one each. But we are far from the required number. Let the work be pushed. Pacific Coast Congregationalism needs The Pacific, and we are anxious to make the dollar plan succeed so that the paper can go into many homes from which it would otherwise be excluded.

Recent suggestive statistics for Pomona College are: "The enrollment for the present school year of 1907-8 is 444, with 287 in college classes. Of these, 123 men and 164 women are members of churches, in 16 denominations, while 41 men and 32 women have made some other profession as Christians. Ninety-one of the students are in full membership in the Claremont church, and 97 are affiliated members, still retaining their connection with their home churches. In the Christian associations 81 men and 147 women are active members, 30 men and 38 women are associate members; and there are also 39 honorary members in the Y. W. C. A. There are 07 men in Bible study classes, 45 in mission study classes, 12 in the Student Volunteer Band. At the recent Pacific Grove Y. M. C. A. conference 12 delegates were in attendance, and there is an average attendance of 84 at the weekly men's meeting on Tuesday. There are 12 Bible classes among the young women with a membership of 143; also 8 mission study classes with 93 members. Aside from these a fair number of students are in the Claremont Sunday-school as teachers or scholars." Good! Thank God for Pomona and for all such colleges as Pomona!

A meeting of the ministers of Los Angeles was held last week to consider the problems of the unemployed in that city. The Independent says that it was ascertained in the addresses that were made that:

(1) There are many men in the bread line who are there only through dire necessity and who will be absent immediately when work shows up.

(2) Men with families are always given the preference when supplies are given out and single men are cared for almost entirely by the Salvation Army.

(3) The care of foreigners has almost wholly fallen to Bethlehem and Dr. Bartlett. Among these are Slavonians, Greeks, Italians, Spanish, Syrians, Japanese. There are few or no beggars in this crowd of seekers after bread.

(4) The spirit of "helping each other" has been shown among these different colonies of foreigners in a remarkable degree. As long as any in the colony has money the others share with him or them. Some touching scenes have been witnessed which help men to believe that the spirit of sacrifice and surrender of good for others is not yet extinct.

(5) Men are willing to work at half wages on jobs that are provided by good hearted citizens; there is no insistence on full wages and regular hours. The unions have made no trouble where men have accepted other than regular prices; there has been a disposition to help the men to get money enough to buy bread and pay rent as long as this condition lasts.

(6) Fathers have come saying, for the first time in their lives their children have come to them crying for bread and they had none to give them. The meeting decided to make a special appeal from all the pulpits last Sunday for aid for the institutions so nobly grappling with the problems. It was decided also to assist men to get into such country places as could furnish some employment for them.

A VISIT TO ALAMEDA.

The Pansy Class.

The editor of The Pacific had the pleasure of visiting the Pansy Class in the First Congregational Church of Alameda last Sunday. It is conducted by Mrs. L. P. Hitchcock, the wife of the pastor, between the hours of eleven and twelve each Sunday morning. The enrollment is 85, and there is a regular attendance of from 65 to 70. Mrs. Hitchcock, who is an experienced kindergarten worker, has six capable assistants; and one does not wonder after an hour spent in that circle that after the little ones are graduated into the regular Sunday-school they long for the Pansy Class. At the age of nine they are passed on to the Sunday-school, and two classes will soon bid farewell to the advantages and enjoyments of the Class that has drawn them and held them ever since they were little tots three years old.

Last Sunday was, of course, a Washington Birthday occasion, and there were some patriotic songs and recitations; and each of the children had given to it a tiny flag, which was to be carried not only in the procession as they marched and sang, but up into the auditorium of the church whither they went at the close of the preaching service to receive a parting word from the pastor.

As we listened to the exercises last Sunday morning there came to mind the stanza of poetry:

"Only an hour with the children,
Pleasantly, cheerfully, given;
Yet seed can be sown in that hour alone
That will bring forth fruit for heaven."

Climbing Mt. Shasta.

Invited to step into the Sunday-school for a few minutes we had the pleasure of seeing some fine stereopticon views of a trip from Alameda to the top of Mt. Shasta and of hearing some appropriate lessons, from the pastor, as to God and the moral and Christian life as they were thrown on the screen. Then, finally, there was unveiled a beautiful model of the great snow-capped mountain, and the school was told that they were to begin that day to climb to the top of the mountain. Their flag was planted part way up at that time, that station representing an attendance of 175. When the flag is planted on the top of the mountain the attendance will have reached 300. The school will have delight in seeing that flag moving up the mountain side; it will be quite an incentive not only to regular attendance, but to an effort to bring in new members.

No one could spend a day with the Sunday-school in the First Congregational Church of Alameda and fail to see many evidences of a determination to keep up with the procession as to improved methods in Sunday-school work.

In the course of the remarks by Mr. Hitchcock last Sunday there was the statement that in the iron box on the top of Mt. Shasta, a receptacle for the names of all climbers, there is a Bible which was placed therein by the Rev. Dr. J. K. McLean.

Away up in that snowy-loftiness have been enthroned the flag of our country and the world's Bible. He who enthrones the principles for which they stand needs to enthrone nothing else!

Find your purpose and fling your life out to it, and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Among the Churches.

CALIFORNIA.

San Francisco, Mayflower.—One person was welcomed into the fellowship of this church on Sunday.

Los Angeles.—The Salem Congregational Church is to be supplied for the next six months by the Rev. T. Herbert Thompson.

San Rafael.—The Rev. C. H. Stevens, of Oroville, has accepted the call from the church at San Rafael and will enter on the work next Sunday.

Fruitvale.—The Rev. B. M. Palmer began last Sunday morning a series of five minute talks to the children on "The Parable of the Trees." About 40 were present.

Campbell.—Five persons united with the church last Sunday. The Rev. Geo. E. Atkinson, the pastor, went this week to Grinnell, Iowa, with the body of a member of the church who died last Saturday.

Sacramento.—A new Boys' Club has been organized. At the last meeting of the Men's Club Dr. Temple read a paper on "The Art of Putting Things." Mr. Waterhouse of the Sacramento Union will entertain the club at the next meeting.

Los Angeles, East Side.—The new pastor of the East Side Church, Rev. Frank E. Dell, is falling into line at once in support of all our denominational interests. Superintendent Maile presented the Home Missionary cause in his church last Sunday.

Claremont.—Home missionary interests of Southern California are moving grandly forward. The Rev. Dr. D. D. Hill presented the cause of Home Missions at Claremont last Sunday. Dr. Hill is devoting all his time now to raising money for Home Missions.

Palms.—Rev. M. D. Reed closes his work with the church at the Palms on March 2d. The church will be cared for by supplies from Los Angeles for the coming few months. This is a new church and Mr. Reed has done a good work in building up a good organization.

Garavanza.—The Garavanza church is to be congratulated in securing Rev. N. L. Rowell as its pastor. Mr. Rowell has been pastor of Salem Church, Los Angeles, for the past nine years and has built one of the finest church edifices in the city, and it is with deep regret among Salem Church people that he made the change.

Los Angeles.—Superintendent Maile is pushing with great vigor the collection of money for the Home Missionary Society, hoping to close this year of the society free of debt. On Feb. 13 he addressed the Woman's Missionary Society of the First Church and about $500 was secured. The First Church will give at least $1,600 to the Home Missionary Society—perhaps more. This church responds freely to every good cause and is truly an "Armor Bearer" upon whom many depend.

Barstow.—Barstow is a thriving town on the Santa Fe—the center of influence among railroad men and miners and of a large region about. Rev. Thomas E.

Watts has charge of the church at this place and is also reaching out to organize a church at Daggert; also at Otis. He certainly is building on no other man's foundations, as no other churches occupy this territory. Mr. Watts has recently met with a great bereavement in the death of his wife. With great courage his purpose is to push the work in these needy fields.

Sierra Madre.—Twelve hudnred dollars is the amount that the Sierra Madre Church is to expend on the enlargement of their church building. Every department of the church work is well officered, and the Rev. James M. Campbell, D.D., the pastor, is to be congratulated on the success already secured since he has been upon this field. Dr. Campbell is the author of some nine volumes on theological subjects, of which "St. Paul, the Mystic" and the "Heart of the Gospel" are his most recent productions, and which also will furnish good vacation reading.

Los Angeles, Church of the Messiah.—The Congregational churches of Los Angeles are rejoicing in the success of the Church of the Messiah. Though not yet a year old it has 70 members, a Sunday-school of 85, a strong choir, efficient committees in charge of the various departments of the work. The foundation is laid for a fine chapel which, when completed, will cost with the church building several thousand dollars. So well located is this enterprise, among the best of homes, that it is expected this will become one of our leading churches in the near future. Rev. Stanley Ross Fisher, the pastor, is full of the enthusiasm of youth, and of the Spirit also; is well liked and is doing a great and grand work. Mrs. Fisher gave the ladies a splendid reception a few evenings since, thus greatly helping her husband and making the church a center of social power in this community.

Pacific Grove, Mayflower.—Three were received to membership from the Sunday-school at the last communion. The Mayflower people were glad to have Rev. L. D. Rathbone, superintendent of the California Home Missionary Society, with them last Sunday morning and to listen to his strong and convincing presentation of the work of his society. He preached to the general acceptance of a large congregation, taking for his text Saint Paul's words, "For a great door and effectual is opened unto me." A special collection for Home Missions will be received next Sunday morning. The clerk's report for 1908 year book shows that the benevolences of the church for 1907, were $902, the largest in its history, divided as follows: The C. H. M. S. $385, A. B. C. F. M. $212, C. B. S. $36, A. M. A. $18, S. S. and P. S. $18, C. Ed. S. $9, Ministerial Relief $9, other objects $280.

Los Angeles.—The Congregational ministers of Los Angeles, who have for some time been meeting in fellowship on the first Monday of each month, have concluded to do greater things, and will hold on Monday, March the 2nd, a Congregational Fellowship Conference, which will include all the Southern California churches. The churches will be represented by the ministers and their wives and one lay delegate each. From 10:30 to 11:30, "Personal and Parish Problems" will be up for consideration, in which all are asked to participate. Then an hour will be given to the question, "What Can Women Do to Promote the Fellowship of the Churches?" Mrs. Warren F. Day will lead in the consideration of this topic. After lunch and a social hour will come "Points of Special Emphasis in the Preaching of Today" by the Rev. Dr. J. H. Williams of Redlands. The discussion on this address will be opened by the Rev. Dr. Loba of Pasadena. Then will follow "How to Make Fellowship Practical," by the Rev. Alexander McGregor of Whittier, with a discussion to be opened by the Rev. Dr. Campbell of Sierra Madre.

Antioch.—At the First Congregational Church of Antioch, last Sunday morning, fourteen baptisms were administered in a most impressive manner. The church was beautifully decorated with flowers, the large platform being nearly a perfect bower of almond blossoms and acacias. The auditorium was packed with people and everyone was in sympathy with the occasion. In the evening thirteen new members were received into the fellowship of the church—three by letter and ten by confession of faith. The communion service which followed was very impressive. The auditorium was filled to overflowing, chairs were brought in and still some were obliged to stand; and yet with all the crowd in attendance great stillness prevailed during the service. This was our first communion since Mr. Cull came to us, and several remarked that they had never attended a communion service which was conducted so impressively and beautifully as this. There has been a wonderful increase in spirituality in our church since the coming of our pastor. His sincerity and deep spiritualty, coupled with his strong and scholarly sermons, are making a deep impresson on our community. People are attending church who have hardly been inside of a church for years. Within the past two months some of our best workers have moved away, owing to the financial condition having caused a change in their business relations; but our pastor redoubled his efforts and the result speaks for itself as demonstrated by the services of last Sunday. We have recently organized an excellent choir of fourteen members, with a very able cornetist, so that we are able to worthily "make a joyful noise unto the Lord." We have also just organized a club for the young people of the church, which we feel will be a great help, both spiritually and socially. It is called the "Sunshine Cub," and much interest is shown by the members. We believe it will be a strong factor in bringing our young people together and in interesting them in church work. The ladies of the church conduct a food sale each Saturday, and this month we shall have cleared over one hundred dollars thereby. We have made improvements in our church property, and next month we shall have a new carpet for the auditorium and parlors.

WASHINGTON.

Seattle.—The Rev. Charles F. Clark, pastor of the Green Lake Church, and Washington correspondent of The Pacific, has been ill with la grippe.

Port Angeles.—Word has been received from the Rev. Mr. Loder, now in California, that he will accept the call to Port Angeles, and will return soon to take up the work.

"I am a crank on the subject of Friendship. With one friend I would count myself rich; to possess more than one, I were rich beyond comparison. A friend is a priceless gem for the crown of life here and a cherished star in memory forever."—Cyrus S. Nusbaum.

A DAY OF BEGINNING FOR BETHANY CHURCH, BERKELEY, AND FOR LESLIE B. BRIGGS.

This new member of our sisterhood is distinguished for at least three things, though many items beside these are worth mention. First, every one of the eight churches united. The council was represented by both pastor and delegate and all the eight individuals invited were present, thus making a complete roll of 24 individuals. Second, a majority of Bethany's charter membership roll of 24 are men. Third, the church stands as the first quick fruition of the aggressive policy of the Prudential Committee, which spent money (though it had to be borrowed) to put land and building at the service of a community that needed them.

The council was called to order by Dr. McLean about 2:30 p. m., Feb. 17, in the neat chapel of the uniting Christians at California and Carlton Sts., Berkeley. Rev. Charles R. Brown of Oakland was elected moderator and Rev. L. Potter Hitchcock of Alameda, scribe.

Mrs. L. R. Harrington, clerk of the attending company of Christians read with admirable distinctness the records of the body of believers and the by-laws, articles of belief and covenant of the proposed church. This document together with the statement of actual conditions in the new enterprise made an exceedingly favorable impression upon the council. It appeared that Park Church, aided by Supt. Singer of the Sunday-school Society, organized a mission Sunday-school more than four years ago, which for a long while had the devoted care of Mr. Hallowell of that church. At the time of the earthquake the school was evicted (abandoned buildings became suddenly very valuable) and the school had a checkered career, held together through most direful times by Rev. Francis W. Reid, their superintendent. It should be said that the silver lining to this trying experience appeared later, for the candy maker who rented the building which the school had so long been using, has cast in his lot with the church—he and all his family. He is a perennial Santa Claus, earnest, generous, most genial and a worker. So the school that suffered eviction has now a better place to meet and has a rare good friend, too. This incident did not develop in the council and strictly speaking, has no place here, but it suggests the kind providence that has attended. The Sunday-school has a regular attendance of over 80. Sunday evening preaching service has an audience of about the same, filling the room. A Christian Endeavor Society, Boys' Club and Girls' Club, prayer-meeting, an adult and a junior choir. These suggest a rapidly elaborating scheme of church life under the guidance of Mr. Briggs, who has been student pastor for about six months.

The statement of belief is that form issued by the Dayton Tri-Church Council. The covenant is very simple and proposes to welcome all those who accept the fundamentals of evangelical doctrine and will walk together helpfully.

The by-laws make a deacon ineligible for re-election till after one year, and that the treasurer shall give bonds for the honest handling of the funds. There was some surprise at this provision, while on the other hand strong approval was expressed privately.

The council had considerable discussion over the location of the church. It was felt that in time Park and Bethany would find their fields so overlapping as to make friction and waste Christian money. All agreed, however, that for the present and the indefinite future the two were far enough apart. Moreover, if it shall seem expedient to move at some future time, the building is of so light a frame that it could be easily carried. For the present the church is just where it ought to be. The pastor of Park Church, Rev. Mr. Price, concurred cordially. So it was voted to organize and recognize Bethany Congregational Church of Berkeley. The council next proceeded to examine Mr. Leslie B. Briggs for ordination. Mr. Briggs did not read, but guided by notes, led the council through the various and dramatic events of his God-guided life to the present. He has been a Y. M. C. A. secretary, after a course in the Chicago Training School, and had expected to make that his life work, but was providentially led to his present course. Mr. Briggs is candidate for a master's degree in the State University in philosophy, and his statement of belief was notable for its philosophical rather than for its scriptural phraseology. When the council was by itself in deliberation, those who hesitated over his statement were so well satisfied with the warm, vigorous, winning ministry of Mr. Briggs, as reported by those who had knowledge of him, that it was voted without a dissenting voice to proceed with the ordination.

Rev. L. D. Rathbone, vice moderator, presided at the evening session. Rev. Miles B. Fisher read part of the tenth chapter of John and led in the invocation. The charter members having been received into membership with due and solemn ceremony by Mr. Rathbone, he extended to them the right hand of fellowship, a memorable service as the 24 Christians stood up two deep across the front of the church. Rev. Francis M. Price of Park Church expressed the welcome of the sister churches. Dr. McLean, the bishop of us all, preached the sermon from John 10:9, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Mr. Briggs standing forward, Prof. John W. Buckham pronounced the prayer of ordination. ev. Mr. Rathbone extended the prayer of ordination, Rev. Mr. Rathbone extend- was closed by the benediction from the lips of Rev. Mr. Briggs now ordained. Beside rousing congregational singing, a chorus choir of the church opened the service with an anthem, and another was sung by a quartet—Mr. and Mrs. R. C. Brooks and Mr. and Mrs. M. B. Fisher.

Early flowers had been placed in profusion about the room, bringing fragrance and beauty. Bethany Church might well be the envy of many an older church, owing to the many devoted members and willing workers. Calling through the neighborhood, with carpenter's tools making improvements, in labors manifold, the zealous people have made their home attractive, and most attractive with real Christian cordiality. Bethany church, Welcome! Mr. Briggs, God-speed!

M. B. F.

A Presbyterian pastor at Gibson City, Ill., says that a good business man told him that the money spent for Billy Sunday was the best money Gibson City ever spent. "One of the benevolent offerings taken in our church since the revival was five times larger than before, another was three times larger, and we are expecting another to be ten times as much."

Young People

MASTER OF HIMSELF.

"You will look out for everything while I am gone, Tom. I will leave the farm in your care. And, say Tom, I wouldn't let any of the boys touch the engine if I were you. You will be sure to remember that won't you?"

Father had started away after saying what he did at first about leaving things in the care of his oldest boy. Then, calling the engine to mind, he turned and came back, speaking in a low tone of voice, so that no one might hear except Tom.

"I'll look out for everything, father," came back the answer in Tom's good ringing voice. It meant so much that father should trust him that way. How could a boy be untrue to such a trust! Tom wondered if ever a boy had so good a father. Not many did, surely. "I don't know as any of the boys will come here, anyway, before you get back. If there should. I'll be sure to know all that goes on 'round the farm."

The engine was a new one, just purchased for the farm work, a beautiful traction, that had cost a good round sum of money. They had been sacrificing for a long time to buy it. They believed if they once learned how to master it, it would save a great deal of hard work about the place. And Tom felt very proud to think that some day he was to have the privilege of learning all about its mechanism and serving as its engineer.

"We'll make the wood fly when we come to use the engine for sawing!" he said enthusiastically the first day after the engine had been brought to the farm.

"And threshing and all that sort of work we'll do with our own power."

So they spent some time planning the work that Tom should do after he had become the master of the engine.

And father went away feeling sure that Tom would do as he had said and guard the place, and especially the engine, with all his might. Tom never had been untrue to what he said he would do. Father did not believe he ever would.

A number of young men of the neighborhood did make Tom a visit that very day, although he had not expected that they would. Almost the first thing they wanted to see was the engine. Boys never fail to love machinery. Anything that will go, without being compelled to go is particularly a great object of admiration and curiosity to them, as every lad knows.

Tom felt some pride in showing the neighbor boys the new engine. He did not think there would be anything wrong in showing the visitors all about it. For an hour they studied the wonderful thing. There was little about it they did not inquire into. Tom had already learned the use of a great many of the parts and it was not long before the other young men thought they knew fully as much about the engine as did Tom.

Other points about the farm buildings were visited and then they all returned to the engine. That was the center of attraction, after all. Their thoughts kept coming back to it.

At length, Dick Tarbell, after a critical tour of observation round and round the engine, said:

"Say, boys, let's make a fire under the boiler and see if we could run the machine a little ways! I believe I could manage it all right. You could, anyway, Tom."

"No, sir!" came from the lips of Tom, so promptly that Dick turned and looked at him in surprise.

"Well, you needn't take a fellow's head off!" he responded. "I can hear all right without being shouted at as if I were a mile away!"

"Excuse me, Dick," Tom said more quietly, realizing that in his earnestness he might have been a trifle impolite. "Father left things in my care, boys, and, of course, we couldn't think of doing a thing like that. You wouldn't expect it, Dick, if you knew that father cautioned me particularly about the engine. You know, we don't want anything to happen to it. It cost us a lot of money, and if anything should come to it, I never could look father in the face again!"

Something like a sneer came over the face of Dick. It stung Tom to the heart and the hot blood sprang to his forehead.

"You're awful choice of your old engine, seems to me!" Dick burst out. "I wouldn't do it any hurt. You know that. But come on, boys. Let's go home. We'll leave Tom to play with his big teakettle himself!"

Not a word came from Tom's lips in reply to this sharp remark, though he felt more than ever like giving Dick back as good as sent. The visitors walked out of the yard and Tom went to the house.

That night the moon shone quite brightly for a couple of hours after Tom went to bed. From his window he could see all over the yards. The last thing before he went to bed, he took a look about to know if everything were all right.

It did not seem to him that he had been asleep at all when something aroused him. The sound came from the barnyard. He turned over and listened. The noise was not repeated and he dropped back to his pillow, and this time he fell asleep.

It was not long before he was again startled from his slumbers, however. And this time there was no mistake about it. There surely was a noise in the yard. A sound like the puffing of an engine came to his ears.

Jumping from his bed with a bound, he sprang to the window and looked out. The moonlight flooded the farm so that he could see everything that was going on.

With a thrill of alarm he saw that the traction engine was moving out of the yard and across the road. Someone had built a fire under the boiler and was tampering with the beautiful machine.

Just as quickly as he could, Tom pulled on his trousers, and without waiting to put on a hat or coat, rushed out of the house and down the lane toward the engine, which was now pushing along at full speed down the road. By the light of the moon he saw that it was Dick Tarbell who stood on the footboard steering the engine. Two or three other young men of the neighborhood were walking along by the side of the engine.

Tom wondered what he should do now. If he tried to force the neighbor boys to stop, there might be trouble. It was a time for manly action, however, and Tom could not wait long to think what he had better do. He ran with all his might toward the engine, and as he he ran he asked God to guide him and tell him what to do.

Before he could reach the engine the answer came in a way he had not dreamed of.

Just across the road from the barn was a deep embankment. A board fence had been built there to protect the passage way from danger to teams on the road

Tom's heart almost stood still as he saw that the engine was making its way straight for this steep bank. The moonlight resting on the face of the young man whose hands were on the wheel steering the engine showed that it was as pale as death. Dick was struggling to bring the engine back into the road. It was plainly to be seen that it had gotten beyond his control and he was trembling for the result.

"Come up here, boys, quick! Quick!" he cried. "I can't manage it and it's going over the bank!"

Lake a flash Tom leaped to the footboard and pushed Dick to one side as if he had been a leaf.

"Look out, Dick!" he called out. "Maybe I can save it!"

Swiftly he whirled the wheel that shut off the steam and tugged at the steering apparatus. Already the wheels on the right side of the engine had begun to go down the bank. Another moment and the splendid thing would tumble into ruin.

Just in time to prevent such a disaster the steam stopped pushing the piston in the cylinder. The power gone, Tom's strong hand on the steering wheel brought the engine to a standstill on the brink of the steep decline.

The cheeks of all the young men were whiter than the moonlight as they pressed about their neighbor comrade.

Dick sank weakly against the side of the engine and his voice had a distant and faraway tone as he said:

"Tom, that's the luckiest thing you ever did! I don't see how you happened to come out just as you did, but I'm glad you did! What can I do to make it right with you?"

And he put out his hand toward Tom. Tom for a moment made no move to take it. How could he do that? His very soul was full of passion which he could scarcely keep down. He felt as if he must tell Dick what he thought of him for his wretched piece of business. The hot blood was in his face. His hand was clenched as if for a blow.

Then came into his heart this thought:

"I asked God to help me. He did it. Would he want me to do or say one word to make it worse for Dick? He has no help at home. His father is gone. His mother loves him and wants him to do the best he can. I must not make it harder for them!"

Tom had conquered himself. He reached out and took the hand.

"I didn't think you would do it, Dick! I didn't think it! But if you'll promise that when father comes home you'll tell him all about it and make it right with him it will be all right with me. Will you do it?"

"I surely will, Tom; and I'll do more. I'll tell him that this has been a lesson to me! I never will try such a thing again! It is good of you to let me off as easy as that! I thank you, Tom, from the bottom of my heart!"

And that is what came of Tom's mastery of himself.—Edgar L. Vincent, in Onward.

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Those who know much about birds tell us that the birds' notes are quite distinct and sound like the following words. What do they say to you?

Robin: "Quick! Quick! Do you think—what you do, do you think—what you do, do you think?"

Bluebird: "Purity! Purity! I—oh—purity." "Dear! Dear! Think of it, think of it!"

Bobolink: "Bob-o-lee, Bob-o-link, Bob-o-link-e."

Crow: "Caw-w!"

Cedar bird: "Tze! tze! tze!"

Bobwhite (quail): "Bob-bob-white!" "More—more—wet!"

Goldfinch (yellowbird): "Ker-chee-chee-chee, whew-e, whew-e."

Humming-bird: Mouselike squeak.

Oriole: "Will you? Will you really, really, truly?" Female answers, "I will."

Song sparrow: "Olit, olit, olit—chip, chip, chip, che-char-che-wiss, wiss, wiss!"

Thrust: "Drop it, drop it, cover it up, cover it up, pull it up, pull it up."

Blue jay: "Jay, jay, jay. Whee-dle, whee-dle!"

Scarlet tanager: "Chip-chirr!" "Pshaw! Wait-wait-wait for me wait!"

Blackbird: "Kong-quer ree" or "Bob-a-lee, a-bob-a-lee."—Children's Magazine.

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